

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (MATT. 7: 13, 14).

No. 29, Vol. LXXV.

Thursday, July 17, 1913.

Price One Penny.

ETERNITY.

To our limited powers of conception there can be nothing more awe-inspiring than the idea of endlessness, of something to which there are no bounds whatever. The more we contemplate so stupendous a subject, the more we seem to get lost in our attempts to fathom the wonderful mystery of eternity, the dwelling place of the everlasting Father, of whom we read that “He is the high and lofty One that inhabiteth eternity, whose name is Holy” (Isa. 57: 15), “dwelling in the light which no man can approach unto” (I. Tim. 6: 16).

“My God, how wonderful thou art,
Thy majesty how bright,
Enthron'd upon thy mercy seat
In depths of burning light.”

All that is around and about us in this life belongs to time, and time, whatever may be its duration, has a limit, and as such must sooner or later come to an end, while eternity is limitless and can have no end whatever; and it was with a view to this selfsame eternity that we, God's children, were placed here upon the earth. As God and eternity have no end, so we, too, shall have no end. To Him all things are but as one eternal now, and so it must be for every one of us as we pass from time into that endless future beyond the veil. When we come to balance time with eternity, and to bring into comparison the respective durations of our present and future existence, we cannot but see that the former in respect

to the latter is not even as much as one little grain of sand to all the sand on all the sea-shores of the universe. While it is perhaps natural to our finite minds to regard eternity as some extraordinarily long duration of time, we must guard ourselves against any such error, for while time has an end eternity has none, so that properly speaking the former can never bear any true relation to the latter. How then can we in our present imperfect way best bring home to ourselves the awful vastness of eternity? It is indeed hard to conceive of, but we may possibly gain some idea of it by measuring it, as far as possible, with phenomena of which we possess some little knowledge. Let us remember that it is very necessary for us to realize not only what we are, and why we are, but also whither we are going, the subject being far too important a one to be put aside for a more convenient season.

Let us, for instance, look back to the days of our common ancestor, Adam, a period of some six thousand years. At first sight it seems ages and ages ago, but as soon as we set ourselves to compare this seemingly long duration of time with say one million years, how very differently we begin to regard it, for it at once dwindles down by such comparison to but an exceedingly short period only. How then will these six thousand years compare with an endless eternity? When not merely one million years, but millions of millions of years multiplied by millions again have passed away, the spirit of man will be no nearer to the end of its existence than it was before these mighty ages had rolled by, both because that spirit is immortal, and because eternity is endless. Then again, if six thousand years are but as a quickly passing cloud in comparison with eternity, what can be said of the few brief allotted years of man's life on earth when compared with that endless future? They are proportionately not so much even as the dust in the balance, and yet how many are there who, in the enjoyment of their God-given gift of freedom of will and of action, seem so foolishly and deliberately to choose time and to reject eternity. A well-known modern writer asks in this connection the question: "What should we say if we heard of one to whom was offered the choice of two things, one a single instant's pain with three score and ten years of unbroken enjoyment after it, and the other a single instant's enjoyment with three score and ten years of pain and misery after it, and he were to choose the latter?" His reply is, "Of course we should all say he was mad." And he goes on to add—"Yet such a one would not be more mad than he who for even three score years and ten of enjoyment here (if he could have them) sacrifices eternity." He then points out that the instance above-mentioned is infinitely longer as compared with seventy years (man's allotted span), than seventy years as compared with eternity. The writer of the above, with a view to justify himself from the charge which he perhaps foresaw might be here brought against him, to the effect that his assertion implied nothing less than the absolute

necessity of electing a life of pain and misery on earth in order to enjoy an endless happiness hereafter, explains that he has merely put the matter in the strongest light possible.

It is at the same time quite true that there can be no folly or madness so great as his who is prepared to sacrifice an eternity of happiness in order to enjoy a brief, earthly existence of self-gratification and pleasure. And even then, such a one's life is never full of this world's happiness. Sorrows and trials are the common lot of humanity, and it is not only the obedient and the God-fearing who are here called upon to drink some portion of the cup of life's purifying afflictions, even as the Christ Himself in His humanity, we are told, was made perfect through suffering, but the scoffer and the godless, too, who regard not the future, are not exempt from the ills to which mankind is always liable. How doubly foolish then must such a one be who casts away the future for the present. On the other hand, it is those who, having the goal of eternity ever before their eyes, live in obedience to the Divine commands, who really reap the truest enjoyment and happiness in life, for is it not written of such that godliness has the promise not only of the life to come, but also of the one that now is? (I. Tim. 5:8). The enjoyment of a quiet conscience and a happy trust is the portion allotted to all such, while seemingly denied to those who live merely for this world and what they can get out of it. Wealth, honor, power, influence, ease, and pleasure appear to be to some persons the things which above all others are the most desirable on earth, while they fail to grasp the true object of their existence, and often to recognize the hand of Almighty God in the various circumstances that surround them. Happy indeed are those who can truthfully say with the inspired Apostle Paul, "We know that all things work together for good to them that love God" (Rom. 8:28).

But what can be said of those whose desires are set only on taking their fill of life's pleasures and gratifications? Worldly-minded men and women may think them wise, but what can the angels of God think of them, and what did He who possessed all true knowledge, and who is Himself to be their judge hereafter, say about them? "What shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:36)? "Ye cannot serve God and mammon" (Mat. 6:24). At its best, this life is but a brief spell to prepare for eternity, and how difficult, then, must such a preparation be for those of us who allow the pick of our days to be wasted on the pleasures and vanities of life. Some day we shall all assuredly look back from eternity to the things of time, and realizing in this retrospect, as we then shall, how very precious time was, and what awful consequences depended upon its use or abuse, what will be our amazement, regret and shame, as we call to mind the mad folly of the choice we then made? To sacrifice those religious duties which we all owe to our God, to our own

selves, to our families and to our neighbors, for the sordid pleasures and amusements of a short and uncertain life, is to be guilty not only of a great folly, but of disobedience to divine commands, and of a wrong for which a strict account will certainly have to be rendered one day to the great Judge of all. There are many innocent and lawful amusements and recreations that our heavenly Father permits us to enjoy, all of which tend to make life pleasant, but the wrong comes in when we allow all such things to become our chief consideration, and to place them before our duties to God and our neighbors. We are told to seek first the kingdom of God and His righteousness, and a promise is given that if we do so all things necessary shall be added unto us (Matt. 6: 33). Do we believe this Divine promise, or do we act as if we had any faith in it at all? We are all free agents, and the choice and the decision are left entirely to each of us, for God our Father exercises no compulsion over His children here below. He lays His commands and instructions before them, and is at all times ready to assist them in carrying them out if they will go to Him in faith, knocking, seeking and asking; but He leaves the free choice to each of us individually, so that we can have only our own selves to blame if we elect the imperfect present and sacrifice the great eternity with all its future perfection and happiness.

“Know this, that every soul is free
To choose his life and what he'll be;
For this eternal law is given,
That God will force no man to heaven.
“He'll call, persuade, direct aright,
And bless with wisdom, love and light;
In nameless ways be good and kind,
But never force the human mind.”

There can be no crown without a cross, any more than there can be a victory without a struggle, or a prize without an effort. We can, if we so wish, refuse to enter into this struggle, or to run in the race set before us; indeed, we can, if we so wish, frustrate and defeat the very purposes for which God has placed us here upon this earth, but let us never forget that we can in no case escape the impending reckoning. “It is appointed unto men once to die, but after that the judgment” (Heb. 9: 27).

St. Heliers, Jersey.

R. M. BRYCE-THOMAS.

BE THANKFUL TO GOD.

THERE is a beautiful legend of a golden organ in an ancient monastery. Once the monastery was besieged by robbers who desired to carry off its treasures. The monks took the organ to a river which flowed close by and sank it in the deep water in order to keep it from the hands of the robbers. And the legend is that,

though buried thus in the river, the organ still continued to give forth sweet and enchanting music, which was heard by those who came near.

Every Christian life should be like this golden organ. Nothing should ever silence its music. Even when the floods of sorrow flow over it it should still continue to rejoice and sing.

One of the secrets of such a life is found in the cultivation of the habit of thankfulness. Nothing less than this will do. Most people have brief hours in which their hearts are filled with grateful feelings, and when all the world seems beautiful to them. But these sunny times soon pass, and then for days they give themselves over to discontent and complaining. Anybody can sing when walking amid the flowers and in sunny ways; the test of life comes when the garden path becomes a bit of desert road. We are not fully ready for living until we have strength enough to carry us through the hardest places and the deepest glooms. * * *

Of course, there is a difference in the days. Some of them are dark, while others are bright. On certain days things seem to go wrong with us and our affairs get tangled; on other days life flows along like a song. We want to learn to live so that these changes in our circumstances and experiences shall not affect us in our inner life. That is what St. Paul meant when he said that he had learned in whatsoever state he was, therein to be content. It was no easier for him to have to suffer want and endure privation than it is for us. There was no luxury to him in being cast into a dungeon and having his feet made fast in the stocks. But he had learned not to fret when his condition was unpleasant. Wherever we find him he is singing, never despairing. The habit of thanksgiving had been so wrought into his life that nothing could ever break it.

Just how to learn this habit of thanksgiving is the question. One thing is to learn to trust. The cause of all complaining and discontent is want of trust in God. If we believe in God as our Father, that He loves us and will care for us, and put at once into His hands all matters that would disturb or fret us, God Himself will keep us in perfect peace. Worry is death to the thanksgiving spirit, while nothing so drives worry from the heart as a thanksgiving song.

Another thing that helps in forming this habit of thanksgiving is to make sure of seeing the good and beautiful things in life. This is a lovely world. It could not be otherwise, for it is our Father's world. He made it beautiful because it was to be the home of His children. Yet some see nothing of the loveliness which lies about them continually everywhere. They are like men touring through a country with glorious scenery, in a stage coach, keeping the curtains fastened down all the time and seeing nothing.

It is said that Mr. Ruskin's guests at Brantwood were often awakened early in the morning by a knocking at their door and the call, "Are you looking out?" When, in response to this sum-

mons, they would open their window blinds, their eyes would be charmed by the view that they saw. It is not every one who sleeps at night in such a place as Brantwood, and can have a Coniston morning to greet his vision when he awakes and opens his windows. But there is glory enough in the morning anywhere to start our hearts singing at the dawn of the day, if only we would look out. It would be well if all of us could be awakened every morning with the call, "Are you looking out?" There is always something worth seeing if we would draw our curtains and look out.

This is true not only of nature, but of all the experiences of life. We allow ourselves to be too much impressed by somber views. We let the troubles and the unpleasant things bulk too largely in our vision. We live too much indoors, with our own frets and cares. If every morning we would fling open our windows and look out on the wide reaches of God's love and goodness we could not help singing. Some one writes: "Many a day would be brighter if begun with some thought in the heart that might open the door to a nobler vision of life, and would not some of our less cheerful moods be dispelled by a wider outlook?"

Our lives are all too apt to run in grooves, and often they are very narrow grooves, indeed. Yet all about us are scenes of beauty, not in nature alone, but in the lives of our fellow men. Often in the most unexpected places, in some nook or cranny of a nature that seemed only forbidding, we shall find some blossom of rarest fragrance. In those quiet hours of meditation, when our hearts reach up to the great heart of God, we may stand upon the mountain tops with Him and catch glimpses of that land which too often seems afar off.—SELECTED.

HOMELINESS AND BEAUTY.

Most people have a great dread of being ugly or homely, and there are few persons who do not regard beauty as a most valuable boon. But who ever saw an angry face that was beautiful? Where envy, malice and indignation reign for any length of time, beauty departs. Beauty comes with smiles, with kindly glances, with tender words, with intelligence, sympathy and friendliness.

What matters it if the features do lack classic outline, if there flash out from the eye a rare and kindly intelligence, if there beam from the face the beauty of intellect and intelligence, and the purity and blessedness of the love and grace of God; there is no beauty compared to that. Hence it is within the power of every one to become beautiful. "A man's wisdom maketh his face to shine." How many plain faces are beautiful when they are lit up with the wisdom of God; and this wisdom is within reach of all; for if any man "lack wisdom, let him ask of God, who giveth to all men liberally." Let the culture of beauty commence within,

and there is no cosmetic, no perfume, no appliance which will clothe the countenance with such radiance as breaks over it when the joy of God has filled the soul, and the wisdom of God has lighted up the understanding.

Moses, the man of God, prayed, "Let the beauty of our God be upon us, and establish thou the work of our hands upon us. Yea, the work of our hands establish thou it." There is no beauty like "the beauty of our God"; and if persons who spend their time before the mirror, aping all the external airs of worldly adornment, while within lurk evil passions and base desires, envious wishes and unkind thoughts, would turn their faces toward the rising sun of righteousness, and gaze upon Him "who is chiefest among ten thousand," they with open face, beholding the glory of the Lord, would be changed into His own image, from glory to glory, as by the Spirit of God; and would thus possess a new beauty, such as earth does not afford, a beauty like that which brightens the celestial realms, and which shall shine for ever in the countenances of those who are "equal with the angels" and are "the children of God, being the children of the Resurrection."—*The Common People.*

MOTHER'S PRAYERS.

THE universal and unfailing expression of a mother's love is found in a mother's prayers. Everything else may fail, but while reason holds her throne these fail not. Was there ever a prayerless mother? Was there ever one who bent above the cradle of her loved one without a prayer? or who pressed to her bosom her darling child without an uttered or unuttered longing for a blessing on its head? And when the years go by, and youth and strength and health are gone, when the mother's weary hands have forgotten their cunning, and her feet can no more journey to and fro on errands of affection, still her prayers go up by night and day for the blessing of God upon the children He has given her. They may go from her presence. Swept by the tides of business, or breaking from the restraints of home, her sons may wander as prodigals in far off distant lands, and her daughters may forsake the guide of their youth and forget the covenant of their God; but out of sight, out of hearing, and beyond the circle of her knowledge, beyond the reach of everything but God and prayer, she follows them still. In distant lands, on storm-tossed vessels, in deserts and dens of sin and shame, the mother cannot forget her children, her prayers still rise and reach the ear of God.

Said a young man, not a Christian, when living in a large city: "If mothers only understood how their prayers for their poor foolish sons hold the wild boys back from so many sins, and were all the time drawing these sons away from ruin, if mothers only understood it all, *I tell you they would keep at it.*"—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 17, 1913.

EDITORIAL.

BELIEF ALONE NOT SUFFICIENT.

THE doctrine that belief alone in Christ is sufficient to secure salvation manifestly rests upon an unstable foundation. This statement is warranted by the fact, if for no other reason, that all Christians are not of one and the same mind respecting this important question. There is a difference of opinion entertained, for while one denomination holds that nothing but belief in Christ is required, another maintains with equal resolution that belief and baptism are essential—the one fully as important as the other. If we enquire to what this difference of opinion is chargeable, there are few Christians anywhere who would assign as the cause a lack of clearness in the scriptures itself, for that would be little short of an acknowledgment of the contention of the “Mormons” that continuous revelation in the Church is of prime necessity; and hence the source of the evil—of this diversity of opinion—must be found outside of the word of God itself, and, consequently, in man. Two different denominations having the same divine code of laws in their hands, and vehemently claiming that all that is necessary for man’s salvation is contained, or revealed, in those laws, present to us in the remarkable spectacle of being unable to agree as to what the essentials are. Of what use the book is to such interpreters one can scarcely surmise, for the key to its interpretation they do not possess, or they would see the things pertaining to the kingdom of God alike. There can be no reasonable doubt concerning that point. The key which unlocks the door to my apartments will also unlock them to A. and to B., and to every other person who uses it in a proper manner. The key to the meaning of English words unlocks their significance to the natives of this country, to an American citizen, and to the people of far off Australia and New Zealand, and, as a consequence, the peoples who inhabit these several countries all speak the same language—all have one mouth and one tongue. But let those who live in any part of the great English speaking regions begin to put their private interpretations on the words of our common language, and at once there arises a confusion of ideas, and we have the confounding of languages at Babel re-enacted, though on a smaller scale, and reversing the proposition if we find a portion of the English speaking people using the words of our tongue in a way that is not

sanctioned by our highest authorities, we know that private interpretations have crept in—that unwarranted liberties have been taken with our beautiful language, that the element of division has entered into it, and if tolerated and extended will reduce our speech to a jargon of dialects. So, too, when we find different interpretations put upon the word of God, especially in the matter of defining the essentials of salvation, we know there is something wrong somewhere, that there is a private interpretation of God's word involved, and that the unwarranted liberties which have been taken with it, are just as far reaching and numerous as the diversity of opinion is widespread and various. Suppose the generals on a battle field make their attacks according to their different, independent plans. The conflict is waged according to their respective opinions of the measures necessary to ensure success, and, as might be expected, the results are disastrous; and when the news of a conflict waged under such conditions reaches the world, an exclamation of surprise is heard from all as though uttered by a single voice. "Where was the general-in-chief?" "Had the defeated army no head?" So when we are told by one part of Christendom, "Behold, this is the way," and by another, "Behold, this is the way," we ask, "Where is the head?" The very existence of divided counsels is the proof of the absence of authority and divine leadership. St. Paul on one occasion felt constrained to ask, "Is Christ divided?" (1. Cor. 1:13), and his query is now supplemented by another on our part, viz.: Has Babylonian confusion affected the counsels of heaven? Paul's question is equivalent to the strongest possible affirmation that Christ can not be divided, and so where there is confusion, there the Divine presence or Spirit is not found, or, at least, to that degree which belongs to leadership. The truth of these remarks is obvious. Divisions in sentiment on religious matters denotes the absence of a proper measure of the Spirit of God, a lack of divine authority, and the substitution of human wisdom for that which is heavenly. For these reasons the opinions of sectarians relating to what constitutes the essentials of salvation, rests on a manifestly unstable foundation.

That sectarians are in error when they claim that belief alone is sufficient to secure salvation is moreover positively evident from the fact that the Apostle, John, very definitely points out the office which belief alone is intended to occupy in the plan of human redemption; or, to state the case in different words, he shows us the relationship which the mere believer in Christ occupies in the sight of God, because of his believing state of mind and heart; and this, we shall see, is far different from his being put into a saved condition. Turning to His record we read as follows: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12).

For the word "power" in the twelfth verse, the marginal reading is "the right" or "privilege," and incorporating these words into the text it reads: "But as many as received him, to them gave he the right or privilege to become the sons of God, even to them that believe on his name."

This text seems to have been written expressly in anticipation of the theories of men which should be proposed later respecting the function of belief in the plan of human salvation. It leaves nothing to conjecture, and provides against the possibility of misunderstanding. Lest a question might arise respecting the identity of the persons who are meant by those who "receive" Christ the text later points them out as they who believe on His name. There is not a word in it which can permit any one honestly to hold the view that salvation is predicated on belief alone, when it is so definitely stated that to believers is given the power, the right or the privilege of becoming the sons of God. Those who believe only are in a position where they may receive the right, or obtain the privilege of taking those additional and necessary steps which will usher them into the kingdom of God, and make them sons of God by being born of Him. The right or privilege of securing a blessing does not confer it—is not the blessing itself.

Another objection which is proposed against the "belief alone" doctrine we are considering, is that it puts the religion of Jesus Christ in the strange position of not having a single ordinance of any saving virtue connected with it. Have you ever thought of that? Have you ever thought of the position which the doctrine, if true, makes the Almighty assume in His relation to us as our lawgiver and the avenger of transgression against His commandments? If you are one of those who believe that Jesus died and paid all the debt you owe to God, and that your simple belief in the Savior, regardless of the observance of any ordinance, entitles you to eternal salvation, how do you explain that passage in Isaiah's writings which reads as follows: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. 24: 5). This defilement of the earth is to occur in the last days prior to the second coming of the Savior when His fury shall be poured out upon the nations of the earth. A fact which is learned readily from the context.

Now, if there are no ordinances to be associated with the practice of gospel principles in the last days, is it not very strange that God should charge the people with changing something which does not exist? How arbitrary He must appear if He purposes to punish the people of this world for doing something which they cannot do—for committing sins which they cannot commit. When, however, the Almighty arraigns the world on a charge, among others, of changing His ordinances, we may rest assured that there are ordinances connected with His work of saving men—with His

gospel. A religion, therefore, which has no ordinances, but professes to be able to put men in a saved condition without them, is not the religion which the Bible teaches. If we contend otherwise, we must conclude that Isaiah did not know what he was talking about when he spoke of them as he did in the quoted passage, and that the Judge of all the world is not just.

Again, the doctrine that belief alone in Christ is all that is necessary to save the soul is tantamount to the renunciation of the power and authority of a divinely commissioned priesthood in the Church of Christ. We can readily perceive how the case stands in this respect if we take some illustrative examples.

Thus, for instance, a man applies himself to a faithful study in private of the word of God as written in the gospels, and is led to believe in Christ as the Savior of the world, and as his personal Redeemer, since he believes in and accepts Him as such. He now presents himself as a candidate for admission to the proper officials of this or of that organization, and upon being questioned as to his belief in Christ, is passed as a candidate holding an orthodox faith, and is admitted into the Church. The observance of a single ordinance has not been demanded. No power or authority of priesthood has been exercised in his behalf. No one has stood as the representative of the Almighty in the whole proceedings. The door of the Church has been thrown open to an applicant for membership, and he is publicly numbered among Christians, but before even this was done he was recognized as a Christian, or the doors of the church would have remained closed to him.

A half dozen, a dozen, a hundred of such believers could have united together, formed their own church society and admitted themselves to it, and no one could question their right to be called Christians, as the world goes. They could claim such recognition on the ground of their belief in Christ as their personal Redeemer. Not a trace of divine authority can we find as thus necessary to admit aliens and foreigners into the kingdom of God. The church is practically useless in all such cases—a mere spectator in the work of soul-saving.

Take another example: A man who has neglected all his religious duties until the last moments of his life, at last when in the presence of death professes repentance and belief in Christ, or the murderer on the scaffold may do the same. No ordinance in either case has been attended to, not even a clergyman may have been present. Instances of this character show, that according to the opinion of the world, a divinely commissioned priesthood need have nothing to do with the work of saving men's souls. In view of this position, how are we going to account rationally for the endowment of Christ Himself with a priesthood in order to qualify Him for the work of His ministry. (See Heb. 5: 6, 10; 6: 17-20.) If the Founder of the Church performed His part in the work of our redemption under the authority of the Priesthood of Mel-

chizedek, does it not seem of equal importance that every act of man in carrying that work forward shall also be performed under the sanction of a divinely commissioned priesthood—that of Melchizedek also? Nor are we left without the powerful teachings of example in this regard; for Christ called and ordained officers in His Church, giving them authority to act in His stead, even to the extent that whatsoever they should bind on earth should be bound in heaven, and whatsoever they should loose on earth should be loosed in heaven (Matt. 18: 18; John 15: 16; 20: 21-23). The Apostle Paul further shows us that these officers with these powers—with the power and authority of God—were to continue in the church until it should arrive at a state of perfection far beyond that to which it has yet attained (Eph. 4: 11-14). It is, therefore, apparent that any doctrine which practically denies the necessity of ordinances in the church of Christ, or of a need for the authority of a divinely commissioned priesthood in it, rests upon a foundation of sand.

Much more might be said on the subject but our remarks are closed for the present by reminding the reader of the fact that in the approaching day of judgment the great question which each of us will have to answer does not refer to what we have believed; but to what we have done (Matt. 25: 31-46.) That is the issue we will have to meet. From the disclosures which Christ makes to us of the proceedings of that terrible day, we clearly see that our eternal welfare depends not so much on our assent to certain doctrines, but upon our works in Christ. Belief and faith both have their part to perform in saving our souls, and we have no intention of disparaging their importance, but alone they are dead (Jas. 2: 17, 20, 26), and will lead to death every soul that puts its trust in them unless also the ordinances of the gospel are attended to under the administration of divinely commissioned servants of the Almighty.

T. W. B.

DON'T BE ANXIOUS ABOUT THE FUTURE.

1. "BECAUSE all the future is in God's hands. An infinitely wise and good Being is sovereign over all its events. Not one of them can escape His notice or elude His control.

2. "Because you have no right to put into one day what belongs to another. The future will have its own cares and anxieties—plenty of them, likely—and they will be along in due time. But they have no business among the cares and anxieties of the present time. You must not put them there.

3. "Because it is ill treatment of the best advice. Just read the following advice, and think who was the adviser: 'Wherefore take no thought for the morrow, for the morrow shall take thought for itself. Sufficient unto the day is the evil thereof.'

4. "Because it implies want of confidence in God. Has He not hitherto dealt well with you? Could you have taken as good care of yourself as He has taken of you? If you can reflect on goodness, can you not anticipate goodness? Has not God laid a noble basis for confidence in all His faithfulness?"

5. "Because it will needlessly augment present trouble. Are you so well out of trouble that you need some by way of variety? Or would you like more than you now have? Do you wish a new stroke of the lash in a place already sore? All this is a superfluous addition to present troubles."

6. "Anxiety about the future can do you no possible good. It cannot better fit you to meet it; but contrariwise. It will not change anything that is appointed to overtake you."

"Therefore, all these voices in your ears proclaim to you that it is very poor business to tease and trouble your soul about what the future shall disclose. Do your duty and trust in God—then, come what will, all will be well."—SELECTED.

FROM THE MISSION FIELD.

Arrivals.—The following missionaries arrived for the British mission July 11th, 1913, per s.s. *Victorian*: Roscoe E. Hammond and Matthew F. Noall, both of Salt Lake City, Utah. They have been assigned to labor in the Bristol conference.

Change in Conference Presidency.—Elder Elias A. Lemon has been appointed president of the Hull conference to succeed President John F. Oleson, who has been honorably released from his missionary labors. President Lemon's address is 64 Spring Bank, Hull.

Releases and Departures.—The following named missionaries have been honorably released and sailed for Montreal on July 9th, 1913, per s.s. *Tunisian*: From the British mission—John F. Oleson, Charles Owen and W. J. Hallam. From Switzerland and Germany—William Blatter. From South Africa—Gottlieb Blatter. With these elders there was a company of emigrants numbering twenty-four, in charge of Elders John F. Oleson, W. J. Hallam and Gottlieb Blatter.

Change in Mission Presidency.—Elder Thomas C. Hair has been appointed President of the Netherlands mission to succeed President Roscoe W. Eardley, who has been honorably released from his missionary duties in that part of the Master's vineyard. President Hair was mission secretary, and assumes the duties of his calling to the presidency with a full understanding of the needs of the work in the Netherlands. His address is Crooswijk-schesingel 7b, Rotterdam, Holland.

Successful Socials.—On Monday evening, July 7th, 1913, a very successful social was held in the Forester's Hall, Hull branch (Hull conference), in honor of President John F. Oleson, who has been honorably released to return home, and Sister Margaret Whiting, who is leaving for Canada. To each of them a beautiful present was given as a token of love and esteem. Many saints and friends from various parts of the conference assembled and enjoyed the excellent social spirit, and interesting program.

On Monday, July 7th, 1913, at 8 p.m., a farewell social was held in Castle Hall, Nottingham (Nottingham conference), in honor of Brother Henry Harrison, Sister Lucy McGann and her mother, all of whom are emigrating to Canada. Suitable presents were given to the departing brother and sisters.

Baptisms.—On May 31st, 1913, a baptismal service was held in the Corporation Baths at Leicester (Nottingham conference), when three new members were added to the Church. Elders William E. Cox and Charles Buck officiated.

A baptismal service was held June 29th, 1913, at Pontglas Mill, Goytre, Pontypool branch (Bristol conference), when two souls were added to the fold of Christ. Elder A. L. Flitton officiated.

On Thursday, July 3rd, 1913, a baptismal service was held at the river Weir, near Bishop Anckland (Newcastle conference), when nine members were added to the fold of Christ. Elder Martin G. Brixen officiated in the water.

A baptismal service was held on Sunday, July 6th, 1913, at George Street Turkish Baths, Hull branch (Hull conference), when three children and one adult were admitted into the Church. Elder Thomas E. Kidd officiated.

District Meetings.—A district meeting of the North London, South London, Hammersmith, Holloway and Stratford branches (London conference), was held at "Deseret," 152 High Road, South Tottenham, London, on June 29th, 1913. President James B. Walkley and twenty-three missionaries were in attendance. Two sessions were held, at both of which a rich outpouring of the Holy Spirit was experienced. The first session commenced at 2:30 p.m. Singing concluded, the sacrament was administered by Elders Axel Nielson and R. A. Brighton. After appropriate opening remarks by President James B. Walkley, and Elder Benjamin Spence had addressed the congregation, the general and local authorities were presented and unanimously sustained. The speakers at the first session, in addition to those already named, were Elders D. K. Udall and William J. Young, and Brother William Wallace. The subjects treated upon were the teachings of Joseph Smith from a scientific point of view, and their confirmation by scientific researches and present teachings; the testimonies of the truth of "Mormonism"; the redemption of the human family by Christ on Calvary; the

necessity of obedience to the gospel; and the even-handed justice manifested by our Lord in giving the gospel to the people of the western continent as well as to those of the eastern. The evening session convened at 6:30, and was well attended. Elder A. J. Sperry was the first speaker, followed by Sister Emma J. Walkley. Presidents Stewart Eccles and James B. Walkley were the concluding speakers. The restoration of the gospel; the need of continuous revelation; the causes which give rise to persecution; the unchangeable character of the word of God; the apostasy and the mistake of relying on "belief alone" for salvation, were among the important subjects considered. During the morning session Sister Amie Williamson rendered very pleasingly the soprano solo, "Some time we'll understand," and during the evening session Professor Jackson sang a tenor solo with much credit. The session was further enlivened by the choir singing the anthem, "Pilgrim's Chorus."

On Sunday, June 29th, 1913, two well-attended sessions of a district meeting were held in Gateshead branch (Newcastle conference). President Cyril Duffin, four elders and one lady missionary were in attendance. The general and local authorities were presented and unanimously sustained. Elder H. W. Roberts then gave the report of the branch, which showed that the saints are living up to their convictions, and that love and unity prevail. President Duffin said the Latter-day Saints make broad claims, but we don't ask any one to renounce any truth he may possess, but his errors only, and we are willing to accept a truth no matter where it comes from. Spoke of the necessity of being born of the water and of the Spirit before one can enter the kingdom of God. At the evening session Elder Frederick Bradshaw spoke of the divine calling of the apostles of old, and said these apostles were to continue until the saints come to a unity of the faith. Sister Rachel Duffin related instances in the scriptures where men, and even women, who did not rightly have it, have attempted to use authority in the Priesthood, but have always been rebuked. Elder Leonard Haynie said a reformation would not be sufficient to bring back the pure gospel truths after the "Dark Ages," but a restoration was needed, and testified that Joseph Smith was the means of bringing forth a restoration of the gospel.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

CHURCH HISTORY.

LESSON XXIII.—JOSEPH SMITH THE PROPHET.

Textbook: One Hundred Years of Mormonism (Evans). pp. 355-70, 344-54.

I. CONCEPTION OF THE PROPHET'S CHARACTER.

1. By the world.

- 2. By the saints, his followers.
- 3. How his true character may be known.

II. PERSONALITY OF THE PROPHET.

- 1. Appearance as described by (a) Josiah Quincy. (b) An English traveler. (c) An officer of the United States Artillery. (d) George Q. Cannon. (e) Parley P. Pratt.
- 2. His dress.
- 3. Traits of character. (a) Jovial and cheerful. (b) Athletic tendencies—illustrations. (c) Quickness in debate and repartee.
- 4. Education.
- 5. His love for the saints—and theirs for him.

III. GREATNESS OF THE PROPHET.

- 1. The work he performed.
- 2. The inability of his unprejudiced contemporaries to understand him.
- 3. A heaven-inspired man.

IV. HIS MARTYRDOM.

- 1. Circumstances preceding the arrest. (a) Joseph crosses the river to go West. (1) Reason. (b) The Governor's posse reach Nauvoo. (c) Joseph determines to go to Carthage. (1) Governor's request. (2) Protection guaranteed. (d) The Prophet leaves Nauvoo. (1) His sorrow. (2) Remark to Daniel H. Wells. (3) "Going like a lamb to the slaughter." (e) Midnight at Carthage. (f) Illegal proceedings.
- 2. The imprisonment. (a) The last night. (b) The next day. (1) Governor leaves for Nauvoo—broken pledge.
- 3. The attack on the jail. (a) Details. (b) Result.
- 4. Events following. (a) Bodies taken home—burial.
- 5. The Prophet's innocent blood.

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